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WHOLE No. 402

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THE TESTING-PROGRAM INVOLVED IN THE LATIN INVESTIGATION NOW UNDER WAY

One of the most important phases of the Latin Investigation which is being conducted under the joint auspices of the American Classical League and the General Education Board involves a general survey of the actual results of Latin teaching and an attempt to provide, for any weakness disclosed, a remedy, through contemporaneous experimental classes in which modifications of method and content are made.

The Committee plans to conduct this survey partly through a series of tests divided into several groups. One group is intended to test those specific abilities with respect to English which it is claimed the study of Latin develops. Another group is to deal with analogous problems in connection with Modern Languages. A third group will deal with the development of power over the Latin language itself and its various elements. A fourth group will deal with the development in the Latin class of certain habits and ideals which are subject to spread.

The shortness of the time available for the survey made it desirable to begin the tests at once; consequently, the first group of tests mentioned above, which are intended to measure the relative growth of Latin and non-Latin pupils in certain specific abilities in English, was begun this September.

By means of this first series of tests it is expected that it will be possible to determine whether Latin pupils are inferior or superior or equal to non-Latin pupils in their *initial* equipment in the specific abilities tested. The tests to be given later in the year should make it possible to determine whether the Latin pupils have made more or less or equal progress in this field as compared with non-Latin pupils. Contemporaneous with this general survey, which will extend over the next two years, there will be a controlled experiment including a few Schools only, in which the effort will be made to discover what conditions as to content and method are most favorable for the development of these specific abilities.

It may be emphasized at this point that the purpose of this testing-program is not to demonstrate a superiority of Latin pupils over non-Latin pupils and thereby to justify the presence of Latin in the curriculum. The purpose is rather to discover whether or not Latin is doing what it claims to be doing, and, if the survey discloses any definite weakness, to provide a remedy.

The tests given in September were for the purpose of measuring five elements in the development of power over English.

- (1) General reading ability.—This is tested by the Thorndike-McCall Reading Scale.
- (2) Capacity for expression.—This is tested by the writing of compositions to be graded on standard composition scales.
- (3) Command of English vocabulary in general.—This is tested by the Thorndike Word Knowledge Test.
- (4) Command of that portion of the English vocabulary which is derived from Latin words ordinarily occurring in First Year Latin books.—This is tested by Carr's English Vocabulary Test.
- (5) Command of English grammar, both functional and formal.—This is tested by Charters's Diagnostic Language and Grammar Test on Pronouns.

The general aim which the Committee has in mind with respect to any one of these tests may be indicated by extracts from Bulletin 19 published by it, entitled *General Purpose of the Test Based on Carr's English Vocabulary Test*. Similar bulletins have been sent to the Schools giving the particular test involved.

Among the objectives commonly found in any list of the aims of Latin study is power over the English language. This general objective may be analyzed into several specific objectives. Among these is increased ability to understand the less familiar English words derived directly or indirectly from Latin.

By means of the Carr English Vocabulary Test the Committee seeks to attack the two problems presented by this objective, namely, the measurement of the actual results obtained to-day and provision for improvement in these results. These problems will be studied contemporaneously.

A. The first problem involves a test of the *rate of progress* made by Latin pupils in this field as compared with non-Latin pupils. By means of a preliminary equating test the initial superiority of Latin pupils over non-Latin pupils will first be determined and allowance made for this superiority in later tests. The relative rates of progress of the two groups during the next year and a half or, wherever possible, during the next two years will be carefully studied and measured.

The Carr test is a 'padded' test. It is not a random sampling of the entire English vocabulary, nor even of that portion which should be mastered by High School pupils. The Latin element in the test consists of a selection of English words derived from Latin words ordinarily occurring in First Year Latin books. It is therefore an especially valuable instrument for determining the extent to which this objective is attained throughout the country. It should prove especially valuable in enabling the Committee to determine what methods secure the best results.

The Committee expects to have the results examined and interpreted by men whose standing and impartiality are unquestioned. It should constantly be borne in mind by all cooperating Schools that this is *not an*

attempt to prove the value of Latin. It is an attempt to discover the weak points in Latin teaching and to provide a remedy. To secure the facts requires the use of the comparative method and this, in turn, might possibly suggest that we are seeking to defend Latin and Greek.

As a result of this survey and of the supplementary questionnaire the Committee hopes to obtain the facts regarding the extent to which this objective is actually attained to-day, and the conditions under which it is best attained.

B. Contemporaneously with this investigation, the Committee expects to establish in connection with some Department of Education experimental classes in which this particular objective will be consciously and definitely aimed at on the basis of carefully determined content and methods. As the result of such an experiment the Committee hopes to be able to make such recommendations as to content and method as will insure better results in this particular field. This part of the problem will involve also a careful investigation into the methods employed in such Schools as are found in the general survey to have had marked success in attaining this particular objective.

Bulletin 20, outlining the general purpose of the Charters test, contains this paragraph:

It will be noted that it is the functional side of grammar that is emphasized in this test. The formal side of grammar is also involved, but this will be subjected to further inquiry in a different test. It will also be noted that this is not a 'padded' test, that is, no effort has been made to select test material to which the training in Latin would particularly apply. Later a 'padded' test, corresponding to the Carr 'padded' test in English vocabulary, will be constructed.

Bulletin 21, which outlines the general purpose of the Thorndike Test of Word Knowledge, contains the following paragraph:

The Thorndike Test, in contrast to the Carr English Vocabulary Test, is a general test based upon a random sampling from the words securing a credit sum of 1 or more in Thorndike's investigation (see Teachers College Record, September, 1921, and Thorndike's Teacher's Word Book). It therefore measures the growth of the pupils in the entire field covered by the sampling. This test will be especially valuable in establishing norms that should be attained by pupils at the end of one, two, three, or four years of Latin.

The response to this testing-program throughout the country has been very general, so general, in fact, that on October 1 it was found necessary to close the first series and to invite the Schools requesting tests after that date to cooperate with the survey in other ways.

The following summary will indicate the geographical scope of the survey and the distribution of the tests.

I. Number of Schools participating	164
II. Number of States represented	38
III. Number of Schools in each State:	
California	4
Colorado	1
Connecticut	2
Delaware	1
District of Columbia	4
Georgia	2
Idaho	3
Illinois	8
Missouri	5
Montana	1
New Jersey	6
New Hampshire	2
New Mexico	1
New York	20
North Carolina	3
North Dakota	1

Indiana	7
Iowa	3
Kansas	3
Kentucky	8
Louisiana	1
Maine	7
Maryland	1
Massachusetts	4
Michigan	4
Minnesota	2
Mississippi	3
Ohio	20
Oklahoma	1
Pennsylvania	17
Rhode Island	1
South Carolina	2
South Dakota	1
Tennessee	2
Texas	2
Vermont	2
Washington	2
Wisconsin	7

IV. Number of Schools taking the Carr English Vocabulary Test 100

V. Number of Schools taking the Charters Diagnostic Language and Grammar Test (Pronouns) 66

VI. Number of Schools taking the Thorndike Test of Word Knowledge 67

VII. Number of Schools taking the Thorndike-McCall Reading Scale Test 130

VIII. Number of Schools taking the English Composition Test approximately 20

IX. Total number of pupils taking each test:

Thorndike-McCall Reading Scale Test	25,000
Carr English Vocabulary Test A	23,000
Thorndike Test of Word Knowledge	12,000
Charters Diagnostic Language and Grammar Test	10,000

X. Number of Schools taking four tests 32

XI. Number of Schools taking three tests 21

XII. Number of Schools taking two tests 80

XIII. Number of Schools taking one test 18

Several special problems have developed in connection with this first series in the solution of which the cooperation of a number of Schools will be cordially welcomed.

(1) The Thorndike Test of Word Knowledge is being used to measure progress in English vocabulary in general. There are four forms of this test. In order to interpret the results correctly it will be necessary to equate the four forms. This can be done only by giving all four forms in about eight Schools which have not thus far given any of them. The four forms are to be given about a week apart (in a certain order to be specified for each School) to about 100 pupils in the first term of the first year of High School (Ninth Grade).

(2) It is important to have the Carr English Vocabulary Test and the Thorndike Word Knowledge Test given at the end of this year to a number of Schools that have not participated in the initial tests, in order to correct any effect which the initial tests may have had upon subsequent instruction during the year in the Schools where they were given. About twelve Schools will be needed for this test. This procedure will also make it possible to establish norms for Latin and non-Latin pupils at the end of the Ninth Year.

(3) One of the most important objects of giving the Thorndike Test of Word Knowledge is to make it possible to determine what English words may be regarded as probably familiar at the beginning of each Grade from the Seventh to the Twelfth, and as the complement of this to determine what unfamiliar English words derived from Latin should be taught each year.

To do this the cooperation of about 20 School systems is needed in each of which about 100 pupils may be tested at the beginning of each Grade from the Seventh to the Twelfth (except the Ninth, which is already sufficiently accounted for). This process will also make it possible to establish definite norms of progress for each year of the course.

(4) In order to profit by the experience secured in giving this first series of tests, it has been found desirable to follow it up with a duplicate series to begin in about 20 Schools in January, 1922, in Schools not participating in the first series, and to continue for three terms. This duplicate series will serve as a check upon the first and will render it possible to avoid difficulties and complications inevitably arising in the pioneer stage.

If any School principal or Latin teacher is willing to assist the Committee in one or more of these four problems, his cooperation will be welcomed. An inquiry addressed to either of the Special Investigators (Professor W. L. Carr, 40 South Professor Street, Oberlin, Ohio; Dr. Mason D. Gray, East High School, Rochester, New York) will bring full information.

W. L. CARR,
MASON D. GRAY

REVIEWS

Psychology and Folk-Lore. By R. R. Marett, Fellow and Tutor of Exeter College, Oxford; University Reader in Social Anthropology. London and New York: The Macmillan Company (1920). Pp. viii + 275.

This book is a republication of eleven addresses, essays, and reviews of the years 1914-1918, in which Mr. Marett discusses the principles and the methods of anthropology. His aim is to improve the methods of research, particularly in the branch of anthropology known as folk-lore. The contents are as follows:

I. *Psychology and Folk-Lore* (1-26); II. *War and Savagery* (27-48); III. *Primitive Values* (49-71); IV. *The Psychology of Culture-Contact* (72-98); V. *The Transvaluation of Culture* (99-119); VI. *The Interpretation of Survivals* (120-142); VII. *Origin and Validity in Religion* (143-167); VIII. *Magic or Religion?* (168-195); IX. *The Primitive Medicine-Man* (196-222); X. *Progress in Prehistoric Times* (223-241); XI. *Anthropology and University Education* (246-272); Index (273-275).

The term folk-lore, invented by N. J. Thoms, in 1846, is first of all descriptive of the interests of the philological school in the myths and the legends surviving among European peoples. But, with the rise of the anthropological school, of which W. Mannhardt (1831-1880) was the forerunner, customs and beliefs also became important subject-matter for the folklorist, and, aiming at a deeper comprehension, he extended his investigations to include the culture of the savage races, to which the publications of the English

and American Folk-Lore Societies give large space. However, folk-lore as distinguished from anthropology has for its special province the antiquated customs and beliefs that survive, or have at some period survived, in modern times, chiefly among the illiterate peasants of Europe. In the study of mankind it is important to gain as far as possible a sympathetic insight into the mental processes of simple peoples, and the approach to this is the peasant at our doors.

Says Mr. Marett (19):

From folk-lore to the anthropology of savages,—that, I am sure, is the only sound method in social psychology. Not the child, as some have thought, but the peasant is the true middle term of the anthropological syllogism.

Addressing the English Folk-Lore Society he advises its members (15) to take part in folk dances, folk songs, etc., as some have done, and to

proceed to the observation of the peasant's behaviour in the like case, so as to infer as best one can how allowance is to be made for the necessary differences in the accompanying frame of mind . . . you are not in a position to explain a human institution until, by direct experience, or by sympathetic self-projection from close at hand, you are enabled to speak about it as an insider <15, 23>.

Insight into the life of the peasant and through him of savages will enable the folk-lorist to get a better understanding of human nature in history, whether savage or civilized: ". . . we must school ourselves to discern the past as it lives on in the present" (18).

The title of the first address was originally *Folklore and Psychology* (Folklore, London, 1914); but, having reversed the order of the nouns in the title, the author now says (Preface, vii),

The title is borrowed from the first paper, but provides a fair notion of the general scope of the book. The prevailing interest is throughout psychological, and whatever is not folk-lore in the strict sense belongs at least to anthropology.

The topics in Chapters II and III were suggested by the Great War. It is unfortunate that ferocity and brutality are associated with the word *savage* (Latin *silvaticus*), for numerous tribes of savages, who live in 'protected' districts, are known to be peaceable. An aggressive European is apt, of course, to condemn a spirited group of wild folk: "Cet animal est très méchant—quand on l'attaque, il se défend" (36). However (35),

Mere innocence does not amount to positive merit as we judge it who are the inheritors and sustainers of a culture elaborated in the world's area of central struggle and most typical characterization.

Indeed, war has been to a certain extent a civilizing agent, promoting manhood and organization. Interesting illustrations from modern savages are cited. Even so, warfare has been secondary to the peaceful social tendencies of mankind. It is an error to say that human progress has been from militancy to industrialism. The warfare of savages seems petty when compared with that of civilized nations. "There

is war in the very blood of us", (45). We can only hope for the development in time of a rational control of righteous indignation to take the place of the "hair-trigger organization" of soul peculiar to the savage.

Discussing Primitive Values, Mr. Marett takes issue with Nietzsche, "who suggests that the natural man values power simply as a means of self-aggrandizement and the exploitation of his fellows" (69), whereas anthropology shows that the savage (69)

would seem to value *mana*, fruitful as he knows it to be, not merely for the good works it enables him to perform, but also, and even chiefly, for what it is in itself, namely, a quickening and enlargement of the spirit. His will for power, in the form which has alone found clear expression in his philosophy, is a will for confidence and peace of mind.

"From first to last the kingdom of man is within" (50).

In the Psychology of Culture-Contact, Mr. Marett gives a detailed comparison of the work of Edward B. Tylor and that of Laurence Gomme, both recently deceased. Both recognized evolutionary as well as historical forces; but Tylor relied on the principle of parallel and independent growth, Gomme on that of mutual influence by culture-contact. Tylor used a world-wide plan for comparative treatment, Gomme made stratigraphical analysis of British folk-custom with the special object of detecting what different strands of ethnic influence are involved in the complex. Tylor is the exponent of the psychological or evolutionary method, Gomme of the sociological, ethnological, or historical method. Of Gomme, Mr. Marett says (88):

Gomme's special merit, however, consists in having formulated the principle of method that institutions need, first and foremost, to be studied in their local context Before we proceed to trace historical connexions between different areas of culture on the strength of the geographical distribution of customs, we must have worked out the topographical distribution of customs within the several areas concerned, so as to make sure that in each case the things compared are themselves envisaged in the light of their authentic development.

In view of the diverging ethnological, evolutionary, and psychological tendencies of method among the members of the Folk-Lore Society of England, Mr. Marett suggests, in the name of Tylor and Gomme, who realized that the paths to the truth are converging, that their divided forces be brought to bear unitedly on the theme of the psychology of culture-contact. In developing this idea he discusses the views of Dr. Rivers (in his History of Melanesian Society), who seems to think that the time is not yet ripe for psychological analysis, and yet Dr. Rivers (92)

has passed on from sociology to ethnology, and from ethnology to psychology, with a progressive enlargement of outlook which makes his book a classic for all those who wish to study method in the making.

Chapter V, The Transvaluation of Culture, emphasizes the fact (106, 107) that

There never was a time, in short, when the interplay of old and new did not go on, exactly as it does now—when survival and revival, degeneration and regeneration, were not pulsating together in the rhythm of the social life. . . . Let it, then, be an article of our creed to recognize the imminence of folk-lore. Old-fashioned stuff though it may be, it belongs to the here and now; and so may at any moment renew its youth in the way that old fashions have Does the transvaluation of culture, then, supply the formula we want? I suggest that it will be found adequate.

The terms 'degeneration' and 'survival' imply a moribund state; but "revolution from below", though not so common, must also be recognized, often joined with "revolution from without" (110).

An invading people, let us suppose, which possesses a higher culture, or a culture that is at any rate secure in its predominancy, engages more or less consciously in a policy of race-amalgamation. Being in a position to pick and choose, it can dignify certain elements of the local custom at the expense of others; and it may well be that such patronage is lent rather to the institutions of the lower orders, who have to be conciliated as future subjects, than to those of the former aristocracy which is once for all dethroned Apart, too, from conditions of culture-contact. . . the history of religion is full of revivals that force their way up from below. . . . Or, again, good examples of this kind of transvaluation are obtained from the study of folk-tales; which constantly work their way up to the level of polite society, though not without submitting to an obsequious change of garb. Finally, be it remembered that there is an underworld in which all have been reared, namely, the nursery. . . . We shudder at ogres, and long to dance with the fairies. These values, moreover, grow up with us, and in variously transmuted forms enrich adult life; quickening the sense of wonder, the spirit of adventure, the love of simple and vital things. The function of folk-lore in education is a subject from which a genius might strike fire<110-112> . . . oral tradition . . . is capable of keeping alive for ages those germinal ideas and sentiments out of which a whole culture may be reproduced<114> Now our educational experts tell us that more science is the need of the time. It may be so; but more science must not mean less literature. Physical science by itself would but make us the slaves of a world-machine. We need letters also to keep us humane<119> .

The Interpretation of Survivals is a review of Sir James Frazer's book, Folk-lore in the Old Testament, in which Mr. Marett's criticism was only an occasion to examine recent tendencies of investigation. Frazer's method "is that of the traditional anthropology; and, granted the validity of this method, the results cannot but be wholeheartedly approved" (142). But survivals are more than fossils;

the ultimate question is how the study of survivals is to serve as a pathway to reality. Just as all symbols are as nothing in themselves, their reality consisting in their meaning, so, it has been suggested, the crude conceptual and institutional forms of an age more inarticulate than ours must be interpreted, not by reference to the shifting shapes themselves, but in the light of the persistent vital purposes that they embody and in their own way express<142> .

Mr. Marett discusses interestingly the creation of man, the fall of man, Babel and the Flood, etc.

Magic or Religion? is a review of Frazer, The Golden Bough³. We read of the development of this

famous work from its first edition in two volumes to the present encyclopedia consisting of twelve volumes; likewise of the gradual acceptance of what was at first a "revolutionary manifesto". Frazer's book "amounts to a liberal education in social anthropology" (178). "It epitomizes all the available information" (179), which he culled from a literature that yielded "gold by the grain and rubbish by the ton" (179). In the first edition Frazer "was disposed to class magic loosely under religion as one of its lower forms Afterwards, he cuts off magic from religion 'as if with a hatchet'" (191). His "root-fallacy" consists "in the refusal to recognize a non-theistic type of religion" (193). However, "The Golden Bough, more than any other book, has taught our generation to view the religious world as a whole . . ." (194).

In discussing *The Primitive Medicine-Man*, Mr. Marett declares (197) that it is difficult to say

how far the modern doctor is to be considered the social counterpart and spiritual heir of the so-called doctor of the primitive world, with his impressive but, as we hold, highly unscientific methods of bewitching and bedevilling his patients back into health.

We must, however, make a sharp distinction on the one hand between the common-sense methods of the savage in his treatment of wounds with ligatures, splints, etc., which, it is true, were bound with mystic procedure on a small scale, and, on the other, the method of the medicine-man, which is theurgical and supernatural throughout. This distinction is not specifically made in Garrison's admirable *History of Medicine*, although his exposition shows it. The common-sense medicine of plain men came to the fore in Greece, the least priest-ridden country of the ancient world. Of course faith-healing has its place; hence a rational theory of the soul must reserve a place for the soul-doctor.

In *Progress in Prehistoric Times*, Mr. Marett gives a sketch, "at the rate of about a millenium to a minute", of the physical and cultural development of man during the Stone Age periods. Anthropology accustoms us to a long perspective (245):

. . . the history of man has hitherto stood almost exclusively for the history of European civilization. Being so limited, it loses most of its value as an instrument of criticism. For how can a single phase of culture criticize itself? . . . Let your survey of human progress be age-long and world-wide.

The last chapter, *Anthropology and University Education*, urges the development of a School of Anthropology within each University, and outlines the methods by which this could be accomplished.

The clear and epigrammatic style of the book is enlivened throughout by personal touches.

GOUCHER COLLEGE

HERMAN LOUIS EBELING

The famous firm of Gyldendal, established in Copenhagen as long ago as 1770, has recently opened a London branch and is making an excellent start as well as rendering an important service to archaeology and the Classics by issuing an English translation of Dr. Poulsen's book on Delphi, which appeared in its Danish form in 1919. The book is printed beautifully, on fine paper, in large type, with 164 excellent illustrations, at a very reasonable price. Delphi was one of the most important places in Greece and in many ways the history of the oracle and the shrine of Apollo is the history of Greece. Plato believed in the oracle's great influence on religion and morality. Aristotle and Plutarch were in the service of the oracle. Even in Roman times Cicero consulted the oracle, and Hadrian placed a statue of his favorite Antinous among those of gods in the precinct, where one of the most stately statues of Antinous has actually been found (323). Delphi was a colossal intelligence bureau, a permanent Court of Arbitration or a League of Nations, the guiding spirit in Greek politics, active in stimulating colonization, fostering art, giving strong impulses to great men to echo her words, planting in the human mind the invincible yearning for the lofty and the supernatural, and showing to all mankind the way to honorable effort in the arena of life. It was a foregone conclusion that the excavation of Delphi, in view of the enormous catalogue of treasures mentioned by Pausanias as to be seen there, even after Nero's plunder of 500 bronze statues, would yield many important results; and so the Germans, the Americans, and the French all vied with one another to get the *firman* to undertake the work. The French finally got the grant, though delayed by the Greek demand for a lowering of the duty on Greek currants, and excavations began in 1892, after removal of the village of Kastri, which covered the site, to its modern location. Excavations continued every spring and summer, from 1893 to 1900, under the direction of M. Homolle. The publication of the results has been very slow, and, while many handsome important volumes of plates of the *Fouilles de Delphes* appeared before the Great War, only a few volumes of text have been published. The *Fouilles de Delphes* is an expensive publication, for specialists, so that we are very glad to have a comprehensive and interesting account of the excavations in readable form in a single volume well documented and beautifully illustrated. It is the first good account in English of Delphi, and will long remain the best treatise on the aesthetic appreciation of Delphi; for the book is full of the most fascinating and suggestive and original observations on Greek art, and lays more stress on that side than on topography or on history. It is written in a good poetical literary style and certainly is as good a book as Bourguet's *Ruines de Delphes* (1914), which has not been translated.

Dr. Poulsen is one of our best archaeologists. His books, *Die Dipylonvasen und Gräber*, and *Der Orient und Die Frühgriechische Kunst*, and his many learned articles have made him known as a scholar of the first rank and have won him a very important post as

Delphi. By Frederik Poulsen. Translated by G. C. Richards, with a Preface by Percy Gardner. London: Gyldendal (1920). Pp. xi + 338. 21 shillings, net. Illustrated.

Curator of the Classical Department of the Ny Carlsberg Glyptotek, one of the best classical museums in Europe. This book shows the sound sense and wonderful aesthetic analysis of Greek art, combined with a stimulating enthusiasm and great learning, which we have come to expect in Dr. Poulsen. In it we find a fascinating account of Apollo's Conquest of Delphi, The Oracle, Delphi, The Earliest Finds of Delphi, The Metopes of the Sicyonian Treasury, The Delphian Twins, The Naxian Sphinx, The Treasury of the Siphnians, The Temple of Apollo and its Pediments, The Treasury of the Athenians, War Monuments in Delphi, The Votive Offerings of the Sicilian Princes, The Lesche of the Cnidians, The Column of the Dancing Women, The Monument of the Thessalian Princes, The Statue of Agias, Greek Portraits from Delphi, and The Spirit of Delphi.

Unfortunately the translation, though done by a scholar, sticks too closely to the Danish text, and so here and there the English sentences are not as smooth or as easy reading as they might be. In only a few cases, however, does the translation seem to be actually inaccurate, though there are several strange English expressions.

In Chapter V Dr. Poulsen gives a brilliant analysis of the style of the metopes of the Sicyonian Treasury, finding in them the same development as in contemporary vase-painting. Mr. Dinsmoor (*Bulletin de Correspondance Hellénique* 36 [1912], 444 f., 467 ff.) assigns these to the oldest Treasury of the Syracusans, but Dr. Poulsen prefers to keep the old nomenclature till more certainty shall have been obtained as to their provenance. He does not even mention Robert's theory that they are Spartan (Pausanias als Schriftsteller, 304). In Chapter VI we have an account of von Premerstein's identification of the twin statues as those of Cleobis and Biton. Herodotus, standing face to face with them, listened to their story, and drew out of their forms and aspect his melancholy view of the happiness of dying young, another startling confirmation of the reality of Herodotus and of the impossibility of interpreting the ancient authors without a detailed knowledge of archaeology. In Chapter VIII more than forty pages are devoted to a very illuminating discussion of the sculptures of the Siphnian Treasury. In these Dr. Poulsen finds the style of two artists; he shows in detail how admirable the East and the North friezes are, and how far Ionic art was ahead of Attic in the last decade of the sixth century B. C. He does well, perhaps, not to confuse the reader by mentioning Robert's theory that the frieze is Argive. On page 125 Dr. Poulsen speaks of the type of the winged Athena described by Cicero, *De Natura Deorum* 3. 59, as extremely rare in art, and says that only six representations of it, all from vase paintings, are known. He evidently has forgotten the winged Athena on Clazomenian sarcophagi, on coins, on gems (Furtwaengler, *Antike Gemmen*, 1, Pl. 6, 56; 3, Pl. 16, 12), the Etruscan representations (in *American Journal of Archaeology*, 16. 492, there is a list), the relief with a winged Athena found a few years ago on

the Athenian Acropolis, and the marble one from Ostia (Ausonia, 5[1911], 69 ff.), a copy of a fourth-century or fifth-century Greek statue. Dr. Poulsen tells us (136) that on the hindmost shield can be read an artist's inscription, but he fails to give the inscription or a reference to Wilhelm, *Beiträge zur Inschriftenkunde*, 137 (compare my remarks in *American Journal of Philology* 31.219).

The account in Chapter IX of the Temple of Apollo is most vivid and interesting; the historian and the economist will be interested in the records of expenditures, from which valuable information can be drawn with regard to work and wages, costs of transport, etc. The temple cost more than \$700,000. The architect's monthly salary was sixty drachmae, about thirty cents a day, which, even if you put the value of money five times higher than to-day, is a low sum. Hewing a block in the quarry cost only 61 drachmae, but transport from Lechaum, the harbor of Corinth across the Corinthian Gulf, to Cirrha cost 224 drachmae. To bring a block from Cirrha the few miles up to Delphi cost 420 drachmae. These are excessively high freight rates. Sometimes the cost of transporting a block to its destination was ten times as great as that of preparing the block at the outset. Unfortunately, little of the temple except the foundations remains and nothing of the groups of the pediment by Praxias discussed by Pausanias survives. For Praxias we may compare Mrs. Van Buren's paper, in *Memoirs of the American Academy in Rome*, 3.91-100; she holds that in the citharoedus reliefs there is a mutilated version of the West pediment. Dr. Poulsen's description of the temple and of the holy of holies is fairly complete, though I miss an account of the secret passageway which led down under the temple on its South side by the stairs marked on Mr. Dinsmoor's plan (Fig. 7 in Poulsen). This passageway helps to explain the machinery of the oracle, as in the case of the temple with an apse at Corinth (*American Journal of Archaeology* 23. 356 ff.). The oracle and the mephitic chasm were surely in the temple, and not in the gorge, where Oppe, to whom Poulsen does not refer, puts them (*Journal of Hellenic Studies* 24. 214-240). Nor can I feel that M. Homolle's attempt to make the earlier pedimental groups fit the chorus in Euripides, *Ion* 190-218, is a mistake (157), as Mr. Richards also believes (*The Classical Review* 34.171). Professor Walter Miller read a paper on the subject at the meeting of The Classical Association of the Middle West and South, at Cleveland, in 1920. He is firmly convinced that Euripides was actually describing the pediments of the Alcmaeonid Temple, which were represented or at least suggested in the theater when the *Ion* was presented (compare, also, Professor J. T. Allen, *The Greek Theater of the Fifth Century Before Christ*, 45, and Note 84). In Chapter X the Treasury of the Athenians is dated after the battle of Marathon, but I do not see how the architecture and the sculpture can possibly be dated so late. In *American Journal of Philology* 31. 220 I accepted 510 as the date. I understand from Mr. Dinsmoor that he would date

it at least as early as 525 B. C. It is a pleasure to see reproduced (166, 167, with notes) the shorter and better preserved of the two hymns to Apollo which were inscribed on the Treasury of the Athenians. I might add that one can now get this on a Victor record for the Victrola. Fig. 82 (186) is red-figured, not black-figured.

In Chapter XI the Stoa of the Athenians is dated, with Pomtow, after 480 B. C., but the architecture and the archaic letters of the inscription, including the cross-barred theta, incline me still, with some others, to date it, as I did in *American Journal of Philology* 31. 220, about 504, when the Athenians, as Wilamowitz has pointed out, won a victory over the Chalcidians in Euboea. I cannot understand what Dr. Poulsen means when he says "An Athenian victory over Sparta in 506 B. C. has been proposed", for there was no war with Sparta then. He is certainly wrong in saying with regard to the famous serpent column, now in Constantinople, that the tripod had one leg resting on each snake-head. Furtwaengler (*Sitzungsberichte der Münchener Akademie* [1904], 413 ff., a paper to which Dr. Poulsen does not refer) is surely right when he supposes that the legs of the tripod came down over the snake column to the base, for we can still see at Delphi the three marks for the feet on the original base. The facts answer Dr. Poulsen's objection "that the snake in the middle would be so well hidden that we cannot understand how anybody could think of putting an inscription on it". The legs would cover very little of the column and would be fairly distant from it. In discussing the wonderful Delphi charioteer Dr. Poulsen rather accepts Polykalos as the dedicatory, and mentions Von Duhn's reading of Anaxilas in the original inscription, but fails to cite Washburn (*American Journal of Archaeology* 10.151-153), Keramopoulos (*Athenische Mitteilungen* 34.33-60) and many others, who have proposed different theories.

In Chapter XIII the Lesche is discussed in a most interesting and readable way, though perhaps more is gained by Robert's attempt at reconstruction of the famous Polygnotan paintings than Dr. Poulsen would admit when he says:

But of all this gamut of feeling not a trace can be seen in the reconstruction drawn by Carl Robert, and by that alone it may be judged and condemned, as Caylus' drawings were condemned in his day by Diderot. There is only one kind of reconstruction which is permissible, the poetical, which does not claim to know about lines and details, but only seeks to comprehend the main point, the great rhythm, the echo of which is rather guessed than heard in the old description.

The *peristasis*, the narrow passage behind the wall, to prevent the moisture striking through and injuring the frescoes, can be paralleled at Delphi itself without going to Pergamum or Ephesus (241), in the buildings on Mr. Dinsmoor's plan (Fig. 7), Nos. XVIII, XIX, the anathema of Daochus, and the building to the West, and the two buildings to the East of that.

Chapter XIV discusses the Column of the Dancing Women and makes great use of two very important articles by M. Homolle (one, on the origin of the Cor-

inthian capital, in *Revue Archéologique* 4 [1916], 26 ff., the other, on Caryatids, in *Revue Archéologique* 5.1-67). Dr. Poulsen accepts M. Homolle's idea that the column is a replica of Praxiteles's famous Caryatids, which were later in the gallery of that famous art collector at Rome, Asinius Pollio. The Caryatids were originally dancing women at the feasts of Artemis in Caryae; the name Caryatids, in its later sense, does not appear till the time of Lynceus, in the fourth century B. C. Dr. Poulsen discusses the South Italian vases and shows how the dancing figure is used as an architectural support, and that the next step was to transfer the name Caryatid to figures standing at rest. In this way the original idea of the dance as a motive for the name was destroyed. In this connection Dr. Poulsen might have cited (252) the imitation of the acanthus column on a vase published by Nicole in the *Festgabe Hugo Blümner* (1914), 481-484.

The dancing Caryatid supporting an architrave on a South Italian vase on which Dr. Poulsen lays so much stress, and which is illustrated on page 263 (Fig. 128), is said to be modern, by Fiechter, in *Jahrbuch des Deutschen Archäologischen Instituts* 33 (1918), 198, Note 1, and in his recent article on Caryatides, in *Pauly-Wissowa, Real-Encyclopädie*, 10.2252.

Chapter XV devotes thirty pages to a detailed and admirable discussion of the monument of the Thessalian princes and especially the statue of Agias, which has raised a difficult problem. An inscription, which was discovered at Pharsalus in Thessaly, by mentioning a group by Lysippus, led Preuner and many others, including Professor Percy Gardner, to the belief that we had at Delphi a replica in marble of a bronze portrait by no less an artist than Lysippus, who set up the group in the home town. The Agias found at Delphi has many features which belong to a different school from that of the Vatican Apoxyomenus, which had been the index of the style of Lysippus. Most scholars, following Professor Gardner, discarded the Apoxyomenus and accepted the Agias as representing Lysippus. I have felt from the beginning that scholars were too hasty in this rejection, and that it was not certain that the Agias at Delphi was a contemporary copy of a work by Lysippus, as the evidence does not prove that (see my review of H. N. Fowler, *History of Sculpture*, in *Art and Archaeology* 4.253). Dr. Poulsen now thinks that both works were by Lysippus, whom he wrongly assigns to Argos instead of to Sicily (281), and that his style could change enough in half a century to find room among the 1,500 statues credited to him for two figures of somewhat different style. The Agias statue at Delphi would be a contemporary marble copy executed by a clever mason, but not by Lysippus himself. Dr. Poulsen regards the connection with Lysippus as certain. I still doubt even that, and one of my students, Mr. F. P. Johnson, will soon publish an exhaustive dissertation on Lysippus in which I hope he will make it clear that the Apoxyomenus is still to be attributed to Lysippus and that further proof will have to be produced before we can accept the Agias for Lysippus. Dr. Poulsen's state-

ment (284) that "more energy than pathos is attained in the expression" of the Agias is very strange, for the Agias surely has a somewhat pathetic expression.

Let no one think that, because I have differed, in some details, from some of Dr. Poulsen's views, this is not a very important book. I have picked out several important details because they are points of great interest on which the classical student will want to know Dr. Poulsen's position. The book certainly is one which every student of Greek or of things Greek, as well as every cultured man, ought to read; they will find it interesting and fascinating and suggestive. No more important book in the field of Greek sculpture and aesthetics has appeared in English in recent years. We ought to have such volumes for Olympia, Delos, and many another excavated classical site.

THE JOHNS HOPKINS UNIVERSITY DAVID M. ROBINSON

THE NEW YORK CLASSICAL CLUB

The New York Classical Club held its first meeting for this year on Saturday, November 5, at the Metropolitan Museum of Art. The address was given by Dr. Edward Kennard Rand, of Harvard University, on Libraries in the Middle Ages. Dr. Rand presented much solid information with vivid and entertaining and amusing details, and gave a graphic picture of life in the great medieval monastic communities.

The earliest Christian monastic libraries were mere repositories for books of ritual and theology, Cassiodorus, of the sixth century, was an innovator; he collected secular and classical manuscripts for the library of his Benedictine monastery. Charlemagne was the next to give an impetus to this movement; and to the activity which he inspired we owe the great number of classical manuscripts dating from the ninth century and those immediately following.

Often, in a library, the secular books were separated from the theological; and the novices were allowed access to the latter only after a preparatory course of reading in the former.

In a monastery, the library was connected with the chapel, often occupying the cloister. Here pews, or 'carols', were set aside for private reading, one for each monk; each had a reading desk and a window looking out on the court. In this library, wall-mottos enjoined upon the reader proper care of the books, and here the monkish readers made their wants known to the librarian by an elaborate code of signals to avoid transgressing the rule of silence. Many monasteries had a system of book-exchange which made their libraries really circulating libraries. A separate room called a *scriptorium* usually adjoined the library, and here the copying of manuscripts went on.

Dr. Rand illustrated his lecture with a large number of slides. Some of these reproduced quaint medieval drawings, which showed copyists peacefully at work before their desks, with pots of various colored ink to use in illumination. One slide showed an old plan of the monastery of St. Gall, a type of the great self-sustaining religious community. Other pictures showed the evolution of the modern library, like that of the Vatican or of San Marco in Florence, from the medieval cloister, and the development of modern book-shelves from the simple reading-desk of the Middle Ages.

The lecturer made it clear that the medieval library and *scriptorium* rendered an invaluable service. It is true that the copyists made mistakes and that they erased classical texts to make room for Christian

writings; but they made the mistakes because they were human, and they erased the classical texts because parchment was hard to get and because they believed St. Augustine to be more important than Cicero. On the other hand, they showed in their work much artistic ability, much intelligence and learning. The art of text-illumination was the precursor of the painting of the Italian Renaissance. The accuracy, clearness, and beauty of many manuscripts, especially of the uncial texts, presuppose in the copyists no little scholarship and understanding.

MARGARET Y. HENRY, *Censor*.

CATS AND DOGS—TO-DAY AND YESTERDAY

Some time in April last, in a New York newspaper (probably The Tribune, The Times, or The Globe), I came upon an article which I read casually and should probably have forgotten absolutely, had I not, a short while later, chanced on an interesting parallel in classical literature. Since a hurried search through the files of the New York Public Library has failed to locate the article in question, I must summarize it from memory.

It appears that certain persons, who engage in the practice of arson, professionally, so to speak, train cats to fight lamps. A cat so trained may sell for as much as \$300. It is left alone at night, with a lighted lamp, in the store that the owner desires to burn to secure the insurance. The cat promptly assails and overturns the lamp, and the fire follows.

According to Fronto, as quoted in the Octavius of Minucius Felix, 9.8, much the same use was made of dogs by the early Christians, not, indeed, to bring on a conflagration (though how this was avoided is not stated), but to secure the utter darkness requisite for the nefarious practices commonly attributed to them by their pagan contemporaries. The passage runs thus: *Canis qui candelabro nexus est, iactu offulae ultra spatium lineae qua vincitur est, ad impetum et saltum provocatur; sic everso et extincto conscio lumine, etc.*

I am inclined to think there is about as much truth in the one tale as in the other. I doubt, however, whether the New York reporter found the germ of his story in Minucius Felix.

HUNTER COLLEGE

E. ADELAIDE HAHN

AUXILIARY FUND ASSOCIATION AMERICAN SCHOOL OF CLASSICAL STUDIES AT ATHENS

In the report of the Auxiliary Fund Association of the American School of Classical Studies at Athens, for the fifth year, just issued, the statement appears that the subscriptions received during the year reached a total of \$10,002.92. After the expenses for printing and postage, \$176.60, had been deducted, there was a balance of \$9,826.32 to be transferred to the Fund. Thus, in a single year, under the Chairmanship of Dr. T. Leslie Shear, of Columbia University, the amount transferred to the Auxiliary Fund was nearly \$50 greater than the total amount transferred in the four preceding years, \$9,777.39. The principle of the Fund, on September 1, 1921, was \$19,603.71. The Treasurer of the Fund, Professor George E. Howes, of Williams College, Williamstown, Mass., will be glad to receive contributions.

C. K.